same, and bend our hearts earnestly to labour to attaine thereunto: and in the mean time, so farre as we haue attained, that we may proceede al by one rule, that we may be like affectioned to seeke the glory of God, and to build vp the ruynes of his temple, that with one hearte and with one voyce, we maye praise the Father of our Lorde Iesus Christ in his holye Temple, which is the congregation of saints in the holy ghost, to whom be al honor & Dominion for euermore. Amen.

FINIS.

MUSEUM

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FINIS.

MUSEUM

C. 46. a
2
H14. a
2

A FRVITFVLL

Sermon, vpon the 3.4.5.6.7. and 8. verses, of the 12. Chapiter of the Epistle *of S.* Paul *to the* Romanes, *very necessary* for these times to be read of all men, for their further instruction and edification, in things concerning their faith and obedience to saluation.

GODISMY HELPER.

AT LONDON;
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1584.

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3 *For I say, through the grace which is giuen vnto me, to euery one that is among you, that no man presume to vnderstande, aboue that which is meet to vnderstand: but that he vnderstande according to sobrietie, as God hath delt to enerye man the measure of faith,*

4 *For as we haue many members in one body, and all members haue not one office:*

5 *So we beeing many, are one bodye in Christ, and euery one, one an others members.*

6 *Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether we haue prophecie let vs prophecie according to the proportion of faith.*

7 *Or on office, let vs waite on the office: then hee that teacheth on teaching.*

8 *Or he that exhorteth, on exhortation: he that distributeth, let him doe it with simplicitie: he that ruleth with diligence: hee that sheweth mercye with cheerefulnesse.*

These sixe verses, necessarily inferred of the former, contain a perpetuall lawe, touching the gouernment of Christes Church; the continuall keping hereof, as it is the safetie of the body, so the breach of it, is the destruction therof. The same is eyther

- Generall, appertayning to all the members of the Churche, declared by two familiar argumentes.
  - One of the contrary vnto the law, for the clearer vnderstanding therof, vers. 3. ioyned in the same sentence with the Lawe.
  - The other, of a similitude, wherein as in a glasse, wee may see the trueth and necessitie of this law, taken from the naturall disposition of the bodie, vers. 4. 5.
- Especiall belonging only to publike persons; that is, eyther to
  - 1. Prophetes, the disposers of the worde and secrets of God, whom he diuideth either into
    - 1. Doctors: as in the latter end of the 7. verse.
    - 2. Pastors, as in the beginning of the 8. verse.
  - 2. Officers occupied aboute other necessary duties, diuided into,
    - Deacons, Rulers, Attenders on the poore.

BRIT. MUSEUM

A godly Ser-

mon made vpon the 3.4.5.

6.7. and 8. verſes, of the 12. Cha-
piter of the Epiſtle of S. Paule
to the Romanes.

The true ſence of the beginning.

THis generall law inferred neceſſarily vpon the former exhortation, as the moſt ready way and ordinary meane wherby to haue certaine experience and triall, what the good, acceptable and perfect will of God is, teacheth the duetye and waye of all Chriſtians, wherin they ought to walk continually without wearineſſe. The giuer whereof is, not man, but God. For albeit *Paule* writ thoſe wordes & this Epiſtle to the Chriſtian ſaincts at *Rome*: yet he was but onely the penman of the Lordes inditement, or (as *Moſes* was) the writer of the Lordes

law and commandement; for he saith not, I by mine own authority, or by any gift and grace in me. But I say thorough the grace that is giuen to me; meaning no doubt, that grace of his Apostolicall authoritye which he had beeing a blasphemer, receiued of god, to publishe by worde and writing, his will and counsell to the Gentiles, that their faith and religion might not bee grounded and builded vpon the weak sande of humaine traditions, but vpon the strong rocke Christ, his cõmandemẽt. Where it is sayde; I say, it is all one in effect, as if he shoulde saye, I commaunde. For this verbe *Lego*, as also the Hebrue verbe æquiualent to the same, especially beeing ioyned to the infinitiue Moode without an article, is often vsed in that sense, importing not a bare saying or affirmation, but (as here of necessitie it must, seeing the Apostle sheweth not what hath been, is, or shall be, but what ought to be) a flat law and commaundement. So that for a more plaine demonstration of the truth, it may be thus expounded and resol-

reſolued. For I *Paule*, by the authoritie of my Apoſtleſhip, beeing a ſingular grace receiued by the free gift of god, giue vnto euery one of you this generall law, in the name of him whoſe Apoſtle I am, inuiolably and perpetually to be kept, euen to the comming of Chriſt.

Thus the Apoſtle maketh his enteraunce vnto the lawe with greate wiſedome and ſingular diſcretion: for in that he ſheweth his lawe not to proceed from himſelfe, or any other mortall man, but onely from the Lorde of Hoſtes, whoſe Apoſtle he was; it doth not onely purchaſe great reuerence & credite vnto it: but alſo remoueth all iuſt occaſion of enuy, wherof he might haue beene ſuſpected, and of vſurped authoritie, wherewith the enemies of the Goſpell might haue charged him, if he ſhould not thus haue done. But now conſidering this lawe is his, who onely is the lawgiuer, which is able to ſaue and deſtroy: no man can iuſtly contemne it, or thinke it of ſmall importance: and [illegible] the miniſter here

of was called and commaunded of this lawgiuer to write and preach it: no man can ſafely enuie and contemn him, or ſuſpect him arrogantly to haue vſurped any vnlawfull authoritie ouer the *Romanes*, or the Church of God. Now then, if *Paule* who was not in any ſpirituall gifts neceſſary for his calling inferior to the chiefe Apoſtles, thoght it a neceſſary poynt of wiſedome and chriſtian duety, both in reſpect of him ſelfe and of the Church, here and elſe where, plainely to declare, as well who was this lawgiuer, as the authour of his function and Apoſtleſhippe: howe much more neceſſarie, deare brethren do you thinke it is, for the miniſters in our time (whoſe giftes in compariſon of *Paules* are very few and ſmall) to let vs ſee, both the authour of their doctrine and lawes, and alſo of their particular function? For if they cõmande vs anye thing, hauing not receiued it from this law giuer, by whoſe ſpirite we muſte liue in all obedience of his will, why ſhoulde we obey? Nay why maye we not caſt it from vs, as a vaine

and

and fond tradition of man? Againe if they can not ſhewe vs the Authour of their miniſterie, and the grace they haue receiued for the godly an acceptable diſcharge thereof: why may we not iuſtly iudge them to be eyther proude vſurpers of vnlawfull functions inuented of man, or couetous intruders of them ſelues into the lawfull callinges for the which they are vnmeet? I would all thoſe which haue anye publique place in the Church of England, ſeeing they will not voluntarilie followe this wiſedome of Paule, might be compelled by the godly wiſe magiſtrats, to ſhew the proofe of their miniſterie out of the worde, and the giftes which God hath giuen them, meete for the diſcharge of their callinges. For then I aſſuredly perſwade my ſelfe, that the Lorde in iuſtice and mercy would ſo direct their ſwoorde, that it woulde cut off not onelye the head, ſhoulders, armes, legges, and all the rotten members of popiſhe religion: but alſo ſhreed of from the true church of God, & the beloued ſpouſe

of Christ, all ignoraunt, idle, wicked, & hurtfull hierlings, with all the reliques of Antichristian vsurped power, which now to the great and present perill of the Lordes vineyarde, doe occupy the place and roome of most faythful and payneful work-men. But a fitter place for this matter shall be offered hereafter.

It is not to bee omitted that *Paule* tearmeth his Apostolicall function, *A grace giuen of God*. For herein he giueth the *Romanes* and vs in them to vnderstand, that if they shall reiect, or lightly regarde his function, and the preceptes he giueth to euerye one of them, by the vertue thereof: That then they openly shew them selues reiectours or light esteemers, not onely of him and his worde, but also of the grace and gift of God, which after this maner appeareth in him for their saluation. The whiche cogitation might breede in them a reuerent opinion of his person, beeing the ambassadour of Christe, a Godly care diligently to receiue, and louinglye im-

imbrace the grace of GOD giuen him, and by him offered vnto them. Here then we learne what to iudge of thoſe functions, with their gifts which Chriſt hath giuen for the perfect building vp of his church: To wit, as of the excellent and ſingular graces of God. For the office of the paſtour, and Doctor, and Elder, the Deacon, the attender vpon the poore and impotent, togeather with this of the Apoſtle, are all ſtreames, flowing from one ſpring or head, by the which the manyfolde graces of God, and waters of eternall lyfe are conuayed into his Church, that euery member drincking thereof, ſhoulde neuer thirſte againe, but haue full fountaynes iſſuing out of him to eternall lyfe. Wherefore let all men of what calling or authoritie ſoeuer they be, take heed leaſt by themſelues, by others, or by anye other meane, they ſtop and damme vp theſe heauenly ſtreames of vvaters, which ſhoulde runne into the Lordes vineyarde to water it: or elſe leaſt they defile and corrupt theſe waters with

casting into them, and mingling with them the dregges and filthy puddle waters of mans inuentions, and popish traditions. For assuredly such are all the ordinarie graces of God, giuen to vs, that they cannot abyde either addition, detraction, or chaunge, and such is the giuer hereof, that as he is ielous ouer them: so he will moste seuerely reuenge himselfe of all those that shall adde, detract, or any maner of way corrupt his gifts against his wil and written word. Thus you see what profitable instruction maye be gathered out of this former part, touching the person of Paule, the minister or publisher of this generall law, as also of that special which followeth. Now let vs heare to whom this generall law was giuen. To euery one of what estate and vocation soeuer, that was among the Christians at Rome, and in them to all that then were, or are now of the houshold of God. For he sayth, *To euery one that is among you*, As if he shoulde saye, whether you bee Pastors or Teachers, Elders, Deacons, or prouiders for the impe-

impotent and ſicke, Fathers, Children, Maſters, Seruauntes, bond, free, Iewes, Grecians, publique or priuate perſons, I giue vnto all in general, and to euery one in perticular this generall law and rule of life, charging euery one in the ſight of God, to keepe it vndefiled to the comming of the Lord and ſauiour chriſt. Herby it is manifeſt that the law or precept following is generall, not ſpeciall, appertayning to all, not onely to ſome, neceſſary and profitable for all times, not only conuenient for that preſent eſtate of the Chriſtian Church at Rome, and therefore perpetually to be taught and practized of Gods miniſters, learned and obeyed of his people, vrged and eſtabliſhed by the power and authoritie of the magiſtrate, his heauenly ordinaunce. And in ſo doing the magiſtrate, the miniſter, and the people ſhall by their humble ſeruice and ſubiection vnto God: both approoue their pure conſciences, their ſounde and vnfayned faith to all that feare God: and alſo ſtop the mouth of the aduerſarie which ſpeaketh euill

of

of the trueth, becauſe manye which outwardly profeſſe it, eyther haue not learned, or will not obeye this commaundemente of the Lorde. Nowe ſeeing wee knowe the commaundement is from God, and that the miniſter hereof, is the cheefeſt Apoſtle that euer was, and that as it concerned the Romanes, So now (they being a ſleep in the Lord) it pertaineth to all and euery one of vs, which are here aſſembled: Let vs marke firſt what this generall law is, then according to the apoſtles order, what is the ſpecial, diriued out of the generall, and to whom it is giuen.

The law is this. *Phronein eis to ſophronein*, that is, as if he ſhould ſay. I commaunde in the perſon of God, euery one that is amõg you, to be wiſe or to vnderſtand according to ſobriety, as it is tranſlated. As for the wordes that goe before theſe, and that followe in this verſe, they are no part in this Lawe, but rather a more full and familiar declaration thereof. For wheras it is ſaid, that no mã preſume to vnder-

derſtand, aboue that which is meet to vnderſtande, it is a manifeſt prohibition by a negation of that whiche is commaunded by an affirmation. Agayne, where it is ſayde, *As God hath dealt to euery one the meaſure of Fayth*, it is certayne, the purpoſe of the Holye Ghoſte is, more playnelye to declare and expreſſe, the meaning of his Lawe and generall commaundement. But firſt of the Lawe it ſelfe, then of thoſe which ſerue for the farther declaration thereof. The Greeke Verbe which is heere tranſlated *vnderſtande*, dothe properlye ſignify to bee indued with a reaſonable minde or ſoule, wherein becauſe wiſedome and knowledge is, and becauſe ſhee hath as it were, her manſion houſe in it, it ſignifyeth alſo, to bee wiſe: in which ſignifycation, it is vſed in this place: and for ſo much as Wiſedome principally conſiſteth in a diſcreete moderation and comelye order of all actions and works, I take it here to ſignify by a trope of the cauſe, for the effect, the mode-

moderate and ſober vſe and exerciſe of wiſedome and true vnderſtanding. The verbe tranſlated ſobrietie, properly ſignifieth to haue a ſound mind, not troubled with any diſeaſe, in which ſignification it is here vſed. So that the whole commaundement expreſſed in theſe two wordes appeareth plainely to be this. I commaunde euery one which is among you, truely to vnderſtande, ſoberly to eſteeme, ſoundly to iudge, and modeſtly to vſe the giftes he hath receiued of God, beeing fully contented & ſatisfied therwith. Wherfore let vs conſider I beſeech you, the excellencie, the dignitie, the profite & vſe of this generall law. For what can be more excellent, then for euery méber of the miſticall bodye of Chriſte, truely to know his proper giftes, and wiſely and ſoberly to eſteeme and vſe them? What can be of greater dignity and worthineſſe, then for all the people of God ſcattered thorough the face of the worlde, hauing ſo diuerſe giftes and offices, beeing ſo farre diſtaunt in place, by an humble, ſober & diſcreet

diſcreet iudging of their giftes, abilitie and callinges to ſerue and worſhip in the vnitie of ſpirite and truth, and in the bonde of peace, one true and immortall king of glory. Finally, what can be more profitable for the church of Chriſt our mother, then that all her Children accordinge to their age, ſtrength, giftes, place and callinges, ſhould without hatred, enuie, diſdaine, ſwelling, contempt and neglect of duetie, loue, ſuccour, relieue and maintain euery one an other, as becommeth the dearely beloued childrē of God? This law well learned, and diligently practized, bringeth with it all theſe and manie moe commodities. Therefore it is not onely in this place, but in many other places of the ſcripture moſt faithfully regiſtred. In the booke of *Numbers* cap. 3. we may read and ſee plainely, how that the Lord did not onely by precept, diſtinguiſh betweene the calling of the Leuites and people, but threatneth the tranſgreſſours and inordinate walkers with death. For the Leuites were either called prieſtes, or Num. 3. 38.

by

by the common name of Leuites; if prieſts, then either the high prieſt, as *Aaron* and *Eleazar* after him, or ſuch as were vnder him ouer the reſt, as *Eliazaph* the ouerſeer of the Gerſhonites, or *Elizaphan* the ouerſeer of the Coathites, and *Zuriell* of the Merarites, their office was publiquely to teach, to praye, to offer ſacrifice, to keepe the veſſelles of the Sanctuarie: The office of the other Leuites was, to miniſter and ſerue the prieſtes, in all thinges, belonging to the diſcharge of their neceſſarie duties, as the chiefe charge of this was alſo the prieſtes, but the Leuites attended to miniſter vnto them, for the execution hereof alſo. Hereby it appeareth that the Lorde allotted vnto euery one his ſeuerall office, to be as it were his ſtanding place, out of the which hee ſhoulde not ſteppe one foote, either to the left hande, or to the right, neyther diſlyke his place: but fully content him ſelfe therewith, without enuying of anye that were in more ex-

Num. 3. 32. 4 16.

cellent

cellent roomes. And as the Lorde knew this order of diſtinguiſhing offices, to be verye expedient and good for his Church: ſo he hath reuenged him ſelfe moſte ſeuerely, vppon the breakers hereof, of what calling ſoeuer they were, or with what affection or intent ſoeuer they did tranſgreſſe this eſtabliſhed order of gouerment. King *Azaria*, as we reade in the ſeconde of the Chronicles the twentie ſixt Chapiter, otherwiſe called *Uzzia*, was ſtriken with an vncurable Leproſie, becauſe lifting vppe his heart, he vſurped the office of the Prieſt, and went into the Temple to burne incenſe vppon the altar *Uzza*, for ſupporting the ark which was the onelye office of the Leuites, notwithſtanding his good intent (for the oxen did ſhake the Arke) was ſtriken with ſudden death. *Corah*, *Dathan*, and *Abiram*, becauſe they preſumed aboue their vocation, went down aliue into the pit: For the earth opened her mouth, and ſwallowed them vppe with all that they had.

2.Chro.26. 16.17.18.

1.Chro.13.9.

All

All which ought to teach vs, how acceptable this order of ſeuerall callings is to God, and to breed in our hearts, both a care and conſcience to keepe it, and a feare and terrour to breake it. But leaſt any ſhoulde imagine this diſtinction of vocations to ſerue onely for the lawe, hauing no vſe or profite vnder the Goſpell: let vs ſearch the new Teſtament. Was there no difference (I pray you) betweene *Iohn Baptiſt*, and his diſciples, and the diſciples of Chriſt? None betweene them and other Chriſtians, that were baptized and followed Chriſt? None betweene the Prophet and Apoſtle, between the Paſtour and the Deacon? what were al Apoſtles? Were all prophets? Had all the giftes of healing? were al teachers? Or did al interpret? What was the body one member? No no, the Lord hath ordayned in his Church many members, yet but one body. Whereby it is certaine, that as it pleaſed God vnder the lawe to eſtabliſhe this diſtinction of callinges in *Iſraell*: ſo hath he done now vnder the Goſpell in the

new

new Ieruſalem. For our Apoſtle in the 12. to the *Corinth* the firſt epiſtle, ſtraitly chargeth euery one to walke in that calling, wherein he is, his wordes are theſe. *Let euery man abide in that ſame vocation wherin he was called.* Againe a little after, *Let euery man wherein he was called therein abide with God*. Wherein he teacheth that the moſt excellent giftes of a Chriſtian, which we by fayth receiue of Chriſt, and the eternall ſeede of regeneration, can not neither ought to mooue vs, to loath our former calling be it neuer ſo lowe or baſe, neither to deſire to ſteppe into anye other, till it pleaſe God to offer vnto vs ſome iuſte & neceſſary cauſe of chaunge, & to ad vnto the cõmon giftes of a Chriſtian, ſome ſpecial which are proper & peculier, for that lawfull calling wherevnto our deſires are wholy & onely carried, and the Lord effectually calleth vs. But leaſt any ſhould obiect that this generall law, is not ſo ſtraightly to be kept of all: beſides that the wordes of this text will confute him, he may read the 17. verſe of the ſame Chapiter. Or if

he proceed and ſay, it is no ordinaunce eſtabliſhed, or not in all Churches, the very wordes of the text wil ouerthrow him. But as God hath diſtributed to euery man, as the Lorde hath called euery one, ſo let him walke, and ſo ordaine I in all churches. Then we ſee in effect what this generall lawe is, that is to ſay, that as ſouldiers in warre haue and keep euery one his ſtanding place in the ſight of their Captaine: ſo euery chriſtian ſhould haue and keepe his ſeuerall calling in the preſence of the Lorde of lyfe, who hath in wiſedome and mercy called them therevnto. For if they doe not, as experience teacheth in warre and in peace, then they muſt needes tumble and indaunger themſelues, vexe and greeue others, hurt and diſquiet the Church. whoſe peace and felicitie, all her Children ought to redeeme, euen with the loſſe of bloud and life. Oh that this lawe were deepely printed and grauen in the heartes of all Chriſtians, and were as eaſelye to be learned and ſeene in our liues, as it may be in this precept,

then

then we ſhoulde ſee with no ſmall ioy, the Church our mother with cheerefull countenaunce, to lyft vppe her heade, which now, to the griefe of many, hangeth very low, and whoſe heart lamenteth the looſeneſſe, ſecuritie, the aſpyring and vnquiet mindes, and the continuall diſorder of her Children, which had rather doe anye thing, then that which principallye concerneth them. For if it be demaunded, from whence commeth all diſorder, at hoame, abroade, in publique and pryuate perſons, in common wealth, and in the Church, in Townes, in Vniuerſities, and in Cities? the cauſe is euident no man can denye it. Father and Childe, Husbande and Wyfe, Maiſter and Seruaunt, rich and poore, magiſtrate and ſubiect, Paſtour and people, haue brooken and tranſgreſſed this generall Lawe and commaundement of God. They know not truelye their gyftes and callinges, they haue not humblye and ſoberly eſteemed of them, they haue not wiſelye diſcreetly, and with a ſingle eye iudged

them ſelues; they haue not with care and conſcience diſcharged their dutye to God. Finallye, they haue broken out of their ſtanding places, and burſt a ſunder the liſtes of their callings, and cannot neither will be bounde to order and obedience, no not with the bondes of the lawe of their Creator. The cauſes of all this diſorder in all degrees ſhall appeare, and be declared in their proper places next following, as alſo the remedies whereby it maye be remooued, and good order the health of both the bodies, reſtored & brought into the Church and cómon wealth. It followeth in the text: *That no man preſume to vnderſtande aboue that which is meet*. *Paule* declareth this generall lawe, firſt as you ſee by the contrary, that we might the better vnderſtande and ſee by this negation, what he ment by the affirmation, and alſo that we might wiſely collect the cauſe of the former diſorder, wherof I haue ſpoken. A wiſe and vſuall order in exhorting obſerued of the Prophets, hauing regard not what ought to be firſt

in

in knowledge, but in practize, not reſpecting the perfectiō of order, but the corruptiō of our nature. For we being full of pride, ſelfeloue, vaine glory, arrogancie and ambition: it is neceſſarye that this harde and braſen wall, made and grounded vpon the harde braſen pillers of original concupiſcence, ſhold firſt be caſt downe and digged vp, with the grounde worke thereof, before we can ſee and feele, the ſweete grace of God, and the comfortable preſence of his ſpirite, in humbling our proude heartes, and working in our mindes a ſound iudgement. We muſt therefore (for the better keeping of the general lawe) caſte off theſe two burdens that preſſe vs downe; ouerweening of our giftes, pride, ambition, which maketh the minde not content with her owne eſtate and calling. For as darknes and light can not dwell in one place at one time: ſo pride and humilitie, and an vnquiet aſpiring minde and full of cōtention, can not dwell in one man, ſo long as pride that blyndeth our eyes, and diſliking of our eſtate poſſeſſe the

heart, there is no place for an humble & ſound iudgement, no roome for an affection cõtented to reſt in that portion, which god hath allotted vnto vs. The bleſſed Apoſtle ſeeing this, chargeth the Romanes to put out and diſpoſſes, thoſe two enemies out of their hearts: wherein, albeit they haue had their abode, ſince the fall of our firſte parents, yet beeing vſurpers, they muſt be thruſt out, that Chriſt whoſe we are, and he ours by the eternall couenant, may dwell in vs, & we in him for euer. They be ſtrong men, and therfore will not be diſpoſſeſſed by any weake power, onelye they will giue place, to the force & violence of the ſtronger, that is to the ſpirite of God, which filleth vp the low valleys, and caſteth downe the high hils. As they be ſtrõg to keep poſſeſsion: ſo they be ſtrong to ſtrike, to wounde, to ſlaye and deſtroy, both the eccleſiaſtical and politique bodyes of the church and cõmon wealth. For frõ theſe two peſtilent foũtaines, flow enuying of the good, bitter contention and ſtriuing with the equal, diſdain

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and contempt of the inferiors. Hence it is, that the gouernours of the church thinke too wel of them ſelues, not hũbly begging the direction of gods ſpirite, but expound the word according to their owne fancies: that they deſire to rule as they liſt: deuiſe new offices: confound thoſe which the Lorde hath wiſelye diſtinguiſhed: challenge vnto them ſelues newe titles, newe names, princely prerogatiues, and vnlawfull iuriſdiction ouer their brethren. All which vices, as they ſprong vp firſte in the Church of Rome, (notwithſtanding this admonition of *Paule*, for the preuenting of them) ſo hauing now deadly wounded the body, and wholy deſtroyed and defaced that Church, they haue ſpreade their bowes and braunches into manye places of the Lordes vineyarde, wherein they haue taken ſuch deepe roote, that it is to be feared, that as they now doe ouerſhadow the tender places of the Orcharde of God, ſo they will in tyme conſume and deſtroye, the whole groweth, with the poyſon of their cor-

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ruption, except they be plucked vp by the rootes. For my part, examining the matter with an indifferent minde, I can ſee no other roote whence theſe rotten and ſtincking bowes ſhoulde ſpring, then this high and lofty minde whereby men do preſume to think of them ſelues, and of the treaſure of grace which they haue, more then they ought to doe. Why would not *Diotrephes* receiue *Iohn* and the other faihfull miniſters of the word? Wherefore did hee prattle with malitious wordes againſt them? Why woulde he neither him ſelfe receiue, nor ſuffer others to intertaine the brethren? Was not this the onely cauſe, becauſe he loued to haue the preeminence in the Church? Reade the thirde Epiſtle of *Iohn*. What cauſed the Scribes and Phariſies to cõtemne and diſdaine, the baſe eſtate & lowe degree of Chriſte and his poore Diſciples? they loued the chiefe places at feaſtes, and deſired the chiefe ſeat in the aſſemblies, & greeting in the markets, & to be called of mẽ *Rabby Rabby*: Was not this becauſe they were high minded?

minded? Why did *Iames* and *Iohn*, and their mother, mooued by them, desire to be cheefest in the kingdome of Christe? Or why did the other Disciples disdain at this requeſt? Was it not only becauſe their hearts were puffed vp with pride, vaineglory, and ambition? Why did ſome preach to adde affliction vnto *Paules* bondes? Was it not becauſe they thought better of them ſelues and their giftes, then of him and his gifts, and by enuying him troubled the church. Oh therfore how neceſſarye is it for vs that be of the church, to beat downe this braſen wall of pride, preſumption, and ambition, which cauſe all theſe diſorders among vs, that God may reare vp in our harts the new fortreſſe of a ſound, diſcreete, humble and ſober mind, and ſo make vs ſincere obſeruers of this general law All theſe thinges I haue ſpoken, do ſufficiently teach, howe ſome Churches haue beene, and are at this daye ſore wounded, others deſtroyed by theſe two horrible monſters of pride and ambition, which will not be ſubiect to

any,

any, nay which will beeing ſuffered, lift vpp their heades into the throane of the Lord. Now to the cómon wealth, wherin if we ſhall aske the wiſeſt mē of all ages that be paſt, either religious or prophane, they will tel you that which by long and certaine experience they haue learned, that this proud and ambitious ſurpryſing of gyftes, diſlyking of mens proper dealinges, haue beene the diſturbers, I might ſaye, the deſtroyers of families, Tribes, Townes, Cities, kingdomes and Empires. So *Moſes, Ieboſuah, Danid,* & the Prophets, haue left in their writinges this to be learned of ſuch as will read them. The prophane wryters both Grecians and Romans, which haue regiſtred the diuerſities, chaunges, ouerthrowes & ruines of common wealths, do teach the ſame, better then time will ſuffer me, perticularly to rehearſe. But to omit the ancient monuments and hiſtories of the olde time, and to come to our owne cou[illegible]ry: did euer any man harden his [illegible]art here in Englande againſt lawfull regiment, which hath not ben

full

full of pride and ambition? Can the ſober minded man, reſting and taking his felicity, in his baſe and low calling, lift vp his hande to plucke the regall crowne, from the heade of the lawfull gouernour? No no, dearly beloued, no more then a heauie ſtone, can aſcende into the higheſt region of the firmament: it is the light head and the aſpiring mind, which thorough pride and ambition, flieth into the princes pallace. Seeing then that theſe two vices of pride and ambition, do not only eternally condemn ſuch as are infected with them, which is moſt feareful: but alſo wound and deſtroy the ſocietie of the ſainctes, and the policie of kingdomes: ſeeing that the Lord by his Apoſtle here, doth ſo ſtraightly forbid them, as the moſt dangerous enemies vnto this generall law: I am to charge you in the name of Chriſte, from the higheſt to the loweſt, to throw downe your ſelues before the maieſtie of god, crauing earneſtly the grace of his ſpirite to mortifie them, ſo that they may haue in them neither poyſon to kil the

ſoule,

foule nor power to hurt the church or common wealth. And for you that are the miniſters of God and our gouernours, if you will learne howe to eſtabliſh this generall lawe, and to remedy all the abuſes thereof, beholde this muſt be your wiſedome. Firſte plucke vp by the roots thorough the miniſtery of the word, and the authoritie of the ſwoord, al proud and high lookes, arrogant and ambitious perſons: ſet before your eyes the Godly zeale of Dauid. *Him* ſaith Dauid *that hath a proude looke and high heart I cannot ſuffer.* Againe, *Betimes will I deſtroy all the wicked in the lande, that I may cut off all the workers of iniquitie from the Citie of the Lord.* O that all her maieſties counſell and all other magiſtrates in this lande had kindled in their breſts ſuch a zeal of Gods glory, ſuch a hatred of all ſin, namelye of pride and ambition, and ſuche a loue of his ſober and ſounde iudgement, which breedeth humbleneſſe of heart, and a minde fully contented with any eſtate, whereunto the Lord calleth vs. Secondarily aboue all thinges,

thinges, it behooueth you that be the Lordes ſeruauntes in magiſtracie, to eſtabliſhe euerye one within his charge and iuriſdiction, this general law, prouiding that euerye man haue wherein to occupie him ſelfe and his giftes, according to the tenor of this law in his owne ſtanding, place and vocation: and that he doe diſcharge it according to the meaſure and proportion of his giftes, which he hath receiued for that purpoſe. For none in the Church and houſe of God muſte want his office: none muſte walke inordinately: none muſt be idle in his calling, or vnprofitable. As therefore you know your enemies, and how to vanquiſhe them, and alſo the lawe of the Lorde, howe to eſtabliſhe it: take heede vnto your ſelues, and dally not in the Lords matters. For if you ſhall not betimes by the ſwoorde of iuſtice, cut off all that deſerue by the law, death, not ſuffering your eye to take pitie vppon any, and alſo correct other malefactors according to their deſert without partialitie: know for certaintie that the iuſte

God

God will require their bloud at your handes. Againe, if you ſhall preferre your owne pollicies and deuiſes, before the eſtabliſhing of this generall lawe of God, aſſure your ſelues, that your Lorde and maſter, whoſe perſon you ſuſtaine, wil neuer ſuffer ſuch contempt of him vnpuniſhed. Therfore as you hate theſe vices, and all other ſinnes: as you loue this vndefiled lawe of the Lord, let your hatred be ſhewed in aboliſhing the one, and your loue declared in eſtabliſhing the other.

It followeth, *As God hath dealt to euery one the meaſure of faith.* This ſentence ſheweth what it is to be wiſe, according to ſobrietie, or to haue ſuch vnderſtanding that a man can ſoundlye iudge: as if he ſhoulde ſay, hereby yee ſhall know what it is to be wiſe according to ſobrietie, if you marke and conſider, that God hath giuen to euery one ſeuerally, a certaine proper and peculier meaſure of fayth, that is, of any heauenly gift diuers from the gift of regeneration, which ought to bee employed

employed to the increaſe of your mutuall faith. For here the Apoſtle giueth no preceptes, howe thoſe Chriſtians ſhould beſt prouide for their owne ſafety (for that he hath done and doth hereafter more particularly) but how they may beſt prouide for the ſafetie of the Church and euerye member thereof, the which is done by keeping our ſelues, within the compaſſe of the gift which God hath giuen, neither eſteeming it to be of greater value theit is, neither deſiring to ſtretch it farther, and to a more excellent high calling, then it is giuen for: neither yet by not ſeeing, or too abiectly thinking of that gift which we haue, or elſe enuying others which haue the ſame gifte in greater meaſure. Then the proper ſence is this: looke what certaine and proper gift of grace, God hath giuen to anye of you, not for your priuate profite, but for the publique good and benefit of the body, in humble iudgement, diſcreet wiſdome, and ſoundnes of mind, conſider and thinke vpon it, bee thankfull for it, let that be your ſober

ſober wiſedome, let that content and ſatisfie your heartes, not extending it further then it can reach, not ouer-preſsing it, nor thinking too baſely of it, not enuying others which haue eyther other greater giftes, or the ſame gift in greater meaſure. For ſeeing God in his excellent and incomprehenſible wiſdome, hath diſpoſed both diuers giftes to diuers men, and the ſame giftes in a diuers meaſure, to the profite, peace, and preſeruation of his people: as the miſliking of this heauenly and wiſe diſpenſation proceedeth of great folly, inſolencie, & want of iudgement: So the diſordering confounding, and corrupting theſe giftes, muſt needs tende to the ruine and vtter ouerthrow of the church. For conſider I beſeech you (deare brethren) if euery member of our body, ſhould eyther ſtretch his gifts farther then they can reach, as if the hand would needs ſee and direct the bodye, if it woulde ſpeake, &c. Or if the head would goe. Againe if the hande ſhoulde thinke it ſelfe of greater excellencye then the head,

head, or if through enuye of the greater giftes of the eyes, which are more excellent, it would deny to doe the office of the hande: or finally, if the left hande, hauing the same gift which the right hath, would enuy it, because it is more apt, quick & ready in the vse of the same: woulde wee not cry out of this confusion, as most vnnaturall and monstrous, and such as without all doubt, would vtterly destroy the whol bodye. Neuertheleſſe, wee see it in the Churches of England, which professe themselues partes of the whole, and are not astonished. We haue seene it a long time, we cannot be vnfainedly greeued: we cannot bee perswaded to feare and tremble, at the present perill which hangeth ouer our heads. For alasse, must wee not looke for the heauy hands of the Lord, when we see many ignoraunt men, not onely voide of all skill in the Hebrue, Greeke, and Latin tongues, in Logicke, Rhetorick, and other Artes: but also (which I am ashamed to speake,) both voyde of the knowledge of the Doctrine of repen-

taunce, and alſo wicked and lewde in life: ſo bolde, ſo impudent, of ſo harde faces, that they dare preſent themſelues to the learned Byſhoppes, and ſo extende and ſtretch out, I will not ſay their giftes, which they haue not, nor the ſhadowe of a gifte, to take vppon thē the high embaſſage of their God: to carrye to his people the glad tydinges of ſaluation, which Chriſte hath purchaſed for them, with his moſte precious bloude. O ſhameleſſe impudency! Shall he take vppon him to holde the Helm, that is skarſe worthy to ſit in the ſincke? Oh damnable boldeneſſe, oh couetous patrons, that for gayne preſent ſuch vnworthy men to the Byſhopps: Oh fooliſh men that will commende them whome they oughte to diſprayſe: Oh miſerable byſhoppes, that by laying on of their hands, lift vp thoſe into *Moſes* chaire, who ought rather to bee thruſt to the tayle of the Plowe. What doth more diſhonour God, diſcredite the Goſpell, confirme the aduerſaries of the trueth, and incourage the rebell in his

his treaſon, then this ignoraunce and impiety of the miniſters? For I beſeeche you tell mee: Can the honour and prayſe of Gods wiſedome, bee commended by the folly and ignoraunce of his miniſter? Can the ineſtimable treaſure and riches of the gratious prince, bee ſeene in the beggerly nakedneſſe of his vngratious ambaſſador? Can the aduerſaries of the grace of Chriſte, by looking vpon an Idoll, which hath nothing but a ſhewe of that it is not, bee diſwaded from the worſhip of Idolles? Can he bring men from errour, which can teach no trueth? Can he that is trayterouſlye affected to magiſtracie, become a loyall ſubiect, and neuer here his Paſtor proue by the word of God, that all muſt be ſubiect, not only for fear, but for conſcience ſake? Finally, can the carnall minded man, & the blaſphemouſe Athieſte bee perſwaded, that Chriſte is the redeemer of the worlde, whoſe miniſters theſe bee? Therefore as all Chriſtians, are priuatelye to looke vnto them

ſelues, their giftes and callinges, that they tie and binde their iudgement & affection, to the meaſure of that faithfull grace they haue receyued: ſo all magyſtrates are by the ſworde of their authority, which they beare not in vaine, to keepe and holde their Chriſtian ſubiectes, within the compaſſe of theſe limittes.

Nowe followeth the laſt reaſon of the generall lawe. *For as we haue many members in one bodye, and all members haue not one office: ſo we being many are but one body in Chriſt, & euery one, one anothers members.* This laſt reaſon taken from the mutuall diſpoſition of the bodye, is by the Apoſtle applied, not onely to the ſaintes at *Rome*, but alſo generallye to the vvhole Church of Chriſte. which, as it teacheth a vnity of body, a multitude of members in one head, a variety of duties, and a diuerſity of giftes: ſo, it ſheweth manifeſtly, that this deſtinction in the body, whereof ariſeth the gouernment of the whole, making for the ſafety of the whole and euery part, is moſt neceſſary, moſt pro-

profitable, and therefore perpetuall and immutable. In cõsideration wherof, I will lay out the parts hereof more plainly, leaſt any ſhould take vpon him through preſumption, a greater charg then he can ſuſtayn, or the meaſure of his giftes permit: and the rather, for that there are in theſe two verſes 4. ſimilitudes, albeit at the firſt viewe, there ſeemeth to be but one. The firſt is, as we haue in one natural body many members: ſo we haue in one catholike Church. many members. The ſeconde, as al members of the naturall body, haue not one office: ſo al the members of the Church, haue not one office

The thirde, as many members in the naturall body haue one head, wherein they are: ſo many members in the Church haue one head, wherein they are.

The fourth and laſt: as in a naturall body, euery member is anothers: ſo in the Church, euery member is anothers. All which particulare ſimilitudes are neceſſarily, collected out of

the Apoſtles wordes, in the 4. and 5. verſes, as you maye playnly ſee. The ſame ſimilitudes, though not in the ſame wordes, yet almoſte to the ſame purpoſes, our Apoſtle vſeth in the twelfth Chapiter, of the firſt Epiſtle to the Corinthians: *For as the body is one, and hath manye members, and all the members of the body, which is one, though they be many, yet are but one body, euen ſo is Chriſte*, that is, the Churche of Chriſte. Hee proſecuteth it farther, as wee ſhall hereafter ſee: but firſte, lette vs ſomewhat more diligentlye conſider according to theſe foure ſimilitudes, of the ſtate, condition and regimente of the Churche of Chriſte heere in earth: for hence ariſe foure moſte excellent and worthy rules, touching the ſpirituall gouernement of the miſticall body of Chriſt. The firſt is this: There muſt be, and oughte to bee in the Church of Chriſte, many members. The firſt ſimilitude teacheth this: the 12. to the Corinthians doth conclude and determine it, for the body is not one mem-

1. Cor. 12.

ber,

ber, but many: if they were all one member, where were the body? but nowe there are many members, yet but one bodye: therefore there muſt be many members in the church. By a member he meaneth, ſuch a part of the body, as hath receiued from the heade, ſome particular and neceſſary gift, fit to helpe and benefite the vvhole bodye, and euerye member thereof, as it appeareth by the laſt ſimilitude, and by the enumeration of the partes immediatlye following.

Nowe if you aske mee, hovve many members there be in the bodye? what they bee? and howe they be named and called? and what bee their duties and callings? The Apoſtle him ſelfe will aunſvvere playnly in the next Verſes, and perfectlye and fullye determine all thoſe queſtions, ſaying: Theſe members are eyther Doctoures to teache, Paſtours to exhort, Elders to rule, Deacons to diſtribute, attenders vpon the pore ſtrangers and the ſick, or elſe the people &

Saints, which are taught, exhorted, ruled, and receyue almes and relieſe, no moe, no fewer. So the neceſsity of the relation playnly prooueth, and theſe are ſuche as are able to execute and perform, any duety belonging to the perfect building vp, and adorning of the myſticall body of Chriſte, as ſhall hereafter appeare more at large, in the particular handling of euery ſeuerall office. Now I beſeech you, let vs iudge indifferētly of the body of the church of England, whether it bee perfect or no, hauing no want of any neceſſarye member, neyther any vnneceſſarye too much. For if nature lack any one, be it neuer ſo baſe, if it be but one Toe ſhe is ſory, ſhe is greeued, ſhee lamenteth, ſhe iudgeth her ſelfe maimed: yea, ſhe woulde redeeme it with the perill of looſing the reſt: ſuch is her loue and deſire to appeare in her beautye and perfectiō. The church of God in England (deare Chriſtians) which is the beloued ſpouſe of Chriſte, which deſireth to appeare moſte beautifull and perfect in the eyes of her louer, ſhee wan-

wanteth her paſtours, teachers, elders, deacons and her attenders vppon the poore, therefore ſhee hangeth downe her head for heauineſſe: her eyes be bleared with teares, her cheekes bee defiled with the water of her eyes, her heart is heauy with ſorrow, her bones are withered with drineſſe, her whole body is clothed in ſackcloth, ſhe lyeth in caues and dennes, being almoſte aſhamed to ſhew her face, hauing ſo deformed and maymed a body, which ought to be as bright as the Sunne, & as faire as the moone: yea, of ten thouſand the cheefeſt. Agayn, on the other ſide: if nature do eſpie in the body any ſuperfluous member, as if ſhee haue three hands, three feete, or ſix fingers, by and by ſhe miſliketh her ſelfe, ſhee hateth the ſuperfluity, ſhe laboureth to cut it off, becauſe ſhee is contented with her ſelfe, deſiring no moe partes then ſhe hath: nay, hauing if it be but a knob of fleſhe, that is more then needes: ſhe woulde haue many members, but not too many: ſhee woulde haue all her members, ſhe would want none,

none, leaſt ſhe ſhoulde appear eyther monſtrous, which is fearfull, or maimed, which is hatefull : euen ſo is it with the church and ſpouſe of Chriſte in England. For, as ſhee is greeued for the lack of thoſe parts which are wanting: ſo ſhee abhorreth and loatheth ſuch as are abounding: as namely, the callings of Archby. Byſh. Deans, Archdeacons, Deacons, Chancellers, Commiſſaries, Officials, and all ſuch as be rather members & parts of the whore and Strumpet of *Rome*, then of the pure virgin & Spouſe of the immaculate Lambe. Therefore ſhe deſireth theſe, if they will needes be of her body, they woulde ſhew that they be created of God, and vnited by Chriſt her head vnto her: If they will needes bee of the heauenly *Hieruſalem*, let them ſhewe that they came downe from Heauen, and who gaue them from thence? The Apoſtles neuer knewe them, *Sion* hath not heard of them, *Hieruſalem* which is aboue, will not acknowledge them : the watchmen no doubt being aſleepe, they haue crept into

into the City of the Lorde. But nowe they are eſpyed: nowe the Churche complayneth of them, both becauſe they haue no Title, nor intereſt in it as publique perſons: and alſo becauſe by the lengthe of theire vnlawfull ſwordes, they keepe oute the lawfull members of the body. Wee therefore that are the Lords remembrauncers, muſt neuer let him reſt, till hee haue expelled them oute of *Hieruſalem*, wherein they haue no right to exerciſe ſuch vnlawfull authoritye. And for my parte, I humblye deſire and beſeeche all that are in higher places, and haue acceſſe vnto her maieſtye, that they woulde for the loue they beare to the church of Chriſt, in tender compaſſion, looke vppon our Church, which maketh ſo iuſt a complaynte: that they woulde ſende for the Preachers of the worde, inquire what is lackinge, and what is too much, and ſo repayre and builde vp the walles of *Hieruſalem*, the praiſe of the worlde.

The

The ſeconde rule is, that the members of the body muſt haue but one office, that is, they muſt haue euerye one his ſeuerall and diſtinct office. For God is not the authour of confuſion, but of good order, and neceſſary diſtinction. So ſayth Paul: *there are diuerſitie of giftes and adminiſtrations, of operations: yet, but one ſpirite, one Lorde, one God which worketh all in all.* And leaſte anye ſhoulde obiect, that this maye be, and yet not let why one man may not haue many gifts: for though they be diuerſe, one in reſpect of another, yet they may agree in one man: wee muſt conſider that the Apoſtle ſpeaketh here, of diuers members of one body, & meaneth that euery one muſt haue his ſeuerall office, that maketh it a ſeuerall member for to profite others. So teacheth the ſame Apoſtle, that thoſe giftes are not onely diſtinguiſhed in nature, but alſo in perſon: he ſaith, *To one is giuen the worde of wiſdome, vnto another the worde of knowledge. &c.* therefore, euery perſon or member of the Church, muſt haue his owne

1. Cor. 12. 4. 5 &c.

1. Cor. 12. 8.

owne proper and ſeuerall office, that he may vſe it to the common commodity of all his fellow members. If the naturall members of the bodye, doe perfectly perfourm their ſeuerall duties, then it muſt needes goe well with the body, and nature muſt needes delight and take great pleaſure in it: but if contrarily, one member do encroch vppon the office of another, it muſt needes tend to the deſtruction of the body. So aſſuredly the eſtate of the Church is beſt, and moſte flouriſheth, when there is neyther too many, nor too fewe members, according to the firſt rule, neyther confuſion of offices according to the ſeconde. Seeing then (beloued) in our Church, the Deacon incrocheth vpon the office of the paſtour, (for he prayeth openly and miniſtreth the ſacraments) women vpon the office of men (for they baptiſe) priuate men vppon the office of publique perſons, (for one man doth ſuſpende from the Sacramentes and excommunicate): the Doctor vppon the office of the Paſtour, (for both indiffe-

differently teach, exhort, and minister the sacraments) the ecclesiasticall person vppon the office of the ciuil magistrate: and contrarily, the ciuill vppon the ecclesiasticall (for they interchangeably handle & discide ciuil & ecclesiastical controuersies:) seeing Isay, here is no distinction, but cõfusion: no cõtenting with one duty, but incroching vpon many, no wise order in gouernment, but a fooliſh & pernicious shuffeling together of diuers duties, which the Lord hath here and else-where, in sundry places of his worde distinguished: haue we not iust and necessarye cause to beseech and pray such as bee in authority, not to suffer their eye lids eyther to slumber or sleepe, till they haue remooued these superfluyties, supplied these vvantes, and refourmed this intollerable confusion, that the bodye of the Churche may appear in her perfect beauty and health.

The 3. rule is, these many members must haue but one heade, to whome they are moste nearely and surely vnited,

ted, and of whome they muſt be only and perpetually ruled. All the partes of the naturall body, becauſe they are by many ioyntes and bandes, fitly and ſurely coupled to the heade, they receiue life, ſence, power, faculty, motion and ſtrength to perform their duties, and mutually to help one another, & all this is done, by the vertue of this naturall vnion. For if that were not, no part were able to ſerue eyther it ſelfe, or any other, ſo that beeing in this vniõ they liue, being ſeuered they dye and periſh: euen ſo it fareth with the members of the Churche, for they being by ſpirituall ioynts and bands, ſurely vnited and knit to Chriſte their heade, hee conuayeth into euery one by his ſpirite and fayth, life to quicken them, wiſedome to lighten them, ſenſe for feeling, and all other graces, and ſtrength to defend them againſt all aduerſary power, & to bring them to the perfect vnion and fellovvſhippe, vvhich is in him ſelfe. VVee are the tender Braunches, hee is the Vine, if wee bee in him, we

we ſhall receiue ſpiritual nouriſhment, to life euerlaſting, and all thinges that appertaineth to our helth; if we be out of him, we can not but dye, and that eternally. He onely is the Vine whereinto we muſt be graffed: he only is the bande that bindeth vs vnto him: the braunches that are not in the Vine, muſt needes wither and dye: if he bind vs not vnto him ſelfe, we muſt needes ſcatter abroade, and fall aſunder one from another: He onely is the cauſe of all vnion with him ſelfe, and among the members, to make all the members at one with him, and with them ſelues. And alſo to take away all difference and diſcord: he hath giuen not a Pope, not an Archbyſh. or Byſhop, (for there was perfect vnion before they were, though they falſly beare vs in hande, that theſe are for the maintenaunce of peace and vnity:) but A-
Eph. 4. 11. poſtles, Euangeliſtes, Prophetes, Paſtors and teachers, by whoſe miniſtery wee may bee fully lead to a perfect vnity of faythe in Chriſte, and to the full age of the fulneſſe of him. So that

he

he alone by his own giftes, muſt keep al the mẽbers of his Church in perfect vnity, & by thé alſo remoue al iarring in iudgement, and all diſcorde in affection. The which harmonie no Pope, Archbiſhop, Angèll, or any other creature can make, that we might once heare this pleaſant ſound and tune of this harmony. The primatiue church they heard it, yea, they ſo delighted in it, that ſaint *Luke* often repeateth it, as thogh the very bare repetition therof, had wonderfullye pleaſed: to wit, that the Apoſtles diſciples and al continued togeather in one place, with one accord, with one iudgement, with one minde, with one heart. O heauenly harmonye and vnitye, before euer the Pope or Archbiſhop, or anye ſuch ſtraunge calling were hatcht.

Therfore we are to beſeech the honorable counſailers, to labour night and day, till it be graunted vnto vs, that we may haue libertye, but once to make tryal & experience, whether we cannot only by the Lordes gyftes, & by thoſe graces which deſcended and came

downe from the heade, ſet in tune all the mẽbers of the church, that we may once againe heare the firſt ſong of the firſt Church, planted by the Apoſtles; the which if we can (as no doubt the Lorde will giue vs to doe) I am perſwaded, as he will preferre it before all other harmonies that haue beene, ſo wee ſhall reſt in it without wearineſſe, or deſire of chaunge.

Againe, if all the members ſubmitte themſelues to the gouernment of the head, and onely follow it, then there can be neither deſire of rule, nor breach of anye good order: But the admitting of two heades and diuers lawes, as it maketh a monſtrous bodye, ſo a contrarye gouernement, both which nature and good reaſon, miſlyke and condemne. Yea though not altogeather, yet in ſome part wee ſee theſe diſorders in our Church: For what elſe is the ſole authoritie, of one priuate man, to rule ouer is fellow brethren, to chyde them, to correct them, to puniſh them, to ſuſpende them from their office, yea and that

which

which nothing appertayneth to him, to impryſon them. And I beſeeche you tell me, doe they all this by the lawes of Chriſt?

Surely (deare Chriſtians) we muſte and will appeale vnto their honours, from theſe vnlawfull iuriſdictions: if we teach falſe doctrine, let vs in the preſence of her maieſtie, and they all be confuted: if we haue offended, we refuſe no puniſhment. We are called, nay we are ſlaundered of the papiſtes and others, with the diueliſhe ſect of puritanes: we are thought to beare ſmall good will vnto her maieſtie. Well howſoeuer men iudge of vs, we are that we are by the grace of GOD, for my ſelfe I wil anſwere (and I am perſwaded that al that be of my iudgment are of the ſame minde) touching my loue and affection towardes my ſoueraigne and gracious prince: I proteſt here before God, his Aunſelles and you all, that to ſaue her maieſties life, I woulde giue my right hande: what ſayde I? Nay aſſuredlye as the Lorde liueth, to prolong hier life

life but one howre, I woulde poure out all the bloud in my heart, though it ſhould runne a thouſand yeare. And I perſwade my ſelfe moreouer, that if her maieſty ſhoulde heare and know the grounds of this doctrin, we ſhould not long pray for the reformation of the Church.

The fourth and laſt rule is, *Euery member muſt bee one anothers member*, that is, hauing a peculier office ſeruing to the benefite of al the members, that, by diligence and loue muſt be imployed for the preſeruation of the whole body, and not for our own profite. For euen the leaſt and baſeſt member is neceſſarye, and therefore not to be neglected or to be diſpiſed. This rule, as it requireth a diligent and continuall ſeruice of euery member ſo it condemneth all idleneſſe, and neglect of duty. If the members of the naturall bodye, ſhoulde fayle in their ſeuerall duties, would we not by and by iudge, that there were in them eyther want of loue vnto others, or inability in nature, and alſo that this

defect

defect would tend in the end to the destruction of the body? I am sure you will graunt it. What shall we say then of the members of our Church, which are so idle in their callings, may we not most iustly condemne them for want of loue? for loue is the bond of perfection, which bindeth together the heartes of the sayntes, by her labour and trauell she taketh, in helping & releeuing them: shee seeketh not her owne, she refuseth no payne, shee feareth no perill, she disdayneth no baseneſſe, so that the members and saints of Christe, may bee bettered by her. But alasse, where is shee in our Churches? verily she commeth not abroad into our streets, she sheweth not her selfe in our assemblies, shee appeareth not in pulpit dayly, shee is fayne to hide her selfe in certaine corners of the Churche, for seeing that some preach not at all, some seldome, some haue moe charges then is possible for them to discharge: some seek dispensations, some faculties: some sue for commendations, some one thing,

1. Cor. 13. 5.

ſome for another: can wee think that they perſwade them ſelues to bee members of others, ſeruaunte to other members, and not to them ſelues onely? they haue handes, eyes and eares, but they reache to them ſelues, not to others: they ſee for them ſelues, not for others: they hear but not for others. Moreouer, where it is ſaide, that *we are one anothers members*: we muſt knowe that in diſpiſing others, we diſpiſe our ſelues, and hurt our ſelues: for wee depriue our ſelues of thoſe benefites, which other ſhould miniſter vnto vs, for our health and peace, we ought then rather to nouriſh and cheriſh them, becauſe wee maye reape greate good of them. But ſuch is the blindeneſſe and ſenceleſſe dulneſſe of many in our Church, that they eſteem nothing of the members, that the Lorde hath giuen and ordained, for their ſingular commodity. God hath giuen vs in great mercy, Paſtoures and Doctors to be our eies, to leade and direct vs in the wayes of truethe and holineſſe, Elders, and

Deacons

Deacons to be our handes, to keepe vs and holde vs in the way, and alſo to reach vnto vs thoſe thinges wee want: Attenders vpon vs, to bee oure feete when we are not able to goe. And yet (O Lorde) wee deſpiſe them, we deride them: nay, that which is incredible, though they bee the Lordes owne gifts, we will not be perſwaded, that they will, or can do vs any good, or bring any ornament to the body. The Lorde for his mercy ſake open our eyes, that we may ſee, and mollify our ſtony heartes, that wee maye loue our fellow members, and ſerue them in tender compaſſion for euer. For alaſſe, this is a miſerye, and a greate vexation of ſpirite, that manye Churches haue neyther eyes, nor handes, nor feete: ſome haue blinde eyes and maymed Handes, and yet no man lamenteth: no man weepeth for the miſerye of *Sion*, no man goeth about to reſtoore her to her perfect proportion, and comelye beauty. Thus you ſee this generall law what it is, the two declarations there-

of, the contrarye and ſimilitudes, how excellent, how worthye, how profitable, how certaine, conſtaunt, and vnchaungeable. For as it is in the body, ſo in the Church, keepe all, preſerue all, keepe ſome, preſerue ſome, keepe none, preſerue none, chaunge one, ſome, or all, then you breake the lords decree and ordinaunces eſtabliſhed in his Church. Wherfore to make an end of this part, it appertaineth to their H. (as they wil anſwere before God at the dreadfull day of iudgement) to roote out all proud, inſolent, and ambitious members from the Church and common wealth, wyſely and diligently to plant, wyſe, modeſt, ſober, and ſounde gouernours: in both to prouide that euery one, according to the grace receiued occupie his talent: that in the church they ſhred of al ſuch ſuperfluous members and ſupplye the wants out of the word, that they auoyd confuſion, and preſerue it from deſtruction, that they ſeek for vnity in one only head Ieſus Chriſte, and in the continuall practize of his lawes: Finally,

that

that they baniſhe al idle perſons from the Citie of God, and compell euerye member by loue to ſerue the whole body. If they do this, then they ſhal ſee the Church of Chriſt, to appeare to be ſuch a one, as Chriſt deſcribeth her to be in the ſonge of ſonges, and as ſhee was in her yong and tender age in the time of the Apoſtles: If not, I am to conclude thus. O England, Englande, that thou kneweſt thoſe things which belong vnto thy peace, but now they are hidden from thine eyes.

Thus much of the generall law appertayning to all: Now followeth the ſpeciall appertayning to ſome. *Seeing then we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether we haue propheſie let vs propheſie, according to the proportion of faith: or an office, let vs waite vpon the office.*

This ſpeciall lawe concerneth onely ſuch, as be publique perſonnes in the Church, whereas the former touched all in generall. And as by the former, all men were charged to content them ſelues with their ſeuerall callings:

linges & gifts: ſo by this, publique perſons are charged to abide in their ſeuerall callinges, as in their ſeuerall ſtanding places, without breaking vppon the functions of others, or enuying their gyftes: and therfore he doth not mention any extraordinary but onely ordinary gyftes, wherein men muſt abyde to the comming of Chriſte, and which we muſt onely deſire. Where he ſayth, *Seeing then. &c.* We note that the Apoſtle taketh it for a certaine and an infallible rule, that the Lorde had eſtabliſhed and already giuen theſe diuers gyftes vnto his Church. For he ſayth, *According to the grace which is giuen vnto vs.* And when he ſayeth, *That whether propheſie or an office, let vs abyde therin.* He giueth a playne commandement, and a perpetual law vnto the church, to retayne and keepe them for euer: vnto publique perſons or officers, to ſerue the Church in thē: to priuate men, to make their profit of them. That God gaue them, it is manifeſt alſo in other places. *Epheſians* the 4. chapter the 11. and 12. verſes. *Chriſt aſcending gaue ſome*

to

to be Apoſtles, ſome Prophets, ſome Euangeliſtes to plant the Church, *ſome Paſtours and Doctours* to keep it for euer. Again 1. *Corrin.* 12. 28. verſe. *God hath ordayned in the Church, firſt Apoſtles, ſecondly Prophetes*, both for a tyme, thirdly teachers, helpers and gouernours to rule the Church vnto the ende.

Agayne Paule witneſſeth, that, for the adding of that which was wanting, & namely for ordaining of Elders in euery Citie, he left *Titus* in *Creta*: as he alſo deſired *Timothie* to abyde at *Epheſus*, that he might be a meanes to bring in Paſtours, Doctours, Elders, Deacons, and Widowes: for elſe to what purpoſe ſhoulde hee wryte of theſe offices? Therefore the Apoſtle, may wel take it for a receiued ground, whereof no man then doubted, that God had giuen diuers giftes, for the continuall and perfect gouernment of his Church (for here he ſayeth they had receiued them by grace): ſo that vpō this ground he buildeth his generall commaundement, which hee applieth ſeuerally to euerye perticular calling

calling heere mencioned. Where hee ſaith, *according to the grace giuen me*. Obſerue two things; firſt, that euery eccleſiaſticall calling, muſt haue ioyned with it, ſome ſingular grace of God: ſecondarily, that euery of theſe functions here named, are the ſeuerall giftes of the mercye of God (as the worde ſignifieth) moſte bountifullye beſtowed vppon the Church. Wherefore if any abuſe theſe, he abuſeth the liberality and bounty of God: if any take theſe vppon him, not adorned with that grace, which God hath annexed to them, he diſhonoureth the giuer, & bringeth the giuer into contempt: if anye be an enemye to theſe, is he not an enemy to the grace of God?

Behold then I beſeech you, what we doe when we ſpeak of Paſtours, Doctours, Elders, Deacons and widowes. Verily, verily, we in the perſon of God in the name of Chriſte beſeeche you, whereas we haue authority to commaund you, to receiue theſe giftes. If you conſider the giftes, they bee very neceſſa-

neceſſary and profitable for you, yea, they be the ſweete graces of God: if you reſpect the giuer, hee it is that hath giuen himſelf for you, it is no wiſdome to refuſe ſo good giftes of ſo louing a friend: he giueth cheerefully and plentifully powreth his benefites vpon vs, if we refuſe them, that ſhal be ſuch vnkindneſſe, as I am not able to expreſſe. It followeth, *whether wee haue propheſie, let vs propheſy. &c.*

Firſt he reduceth all the ordinary functions, which were ordeined in the Church, and which are perpetually to be retayned, for the happy ſucceſſe & preſeruation thereof, vnto two generall heades: that is to ſay, vnto prophetes and officers, diuiding eyther of them into their ſeuerall braunches, as ſhal appear more playnly in the particular diſcourſe. In that he ſaith, *whether we haue propheſie*, by it he meaneth not any ſingular gift to foretell that which is to come: but an ordinary gift of interpreting the writinges of the Prophets, and other Scripture, to the edification of the Hearer. The Greeke,

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Prepoſition *Pro*, being ſometimes in the place of *Vpò*, the worde doth well admit that ſignification, wherein it is vſed diuers times in the newe Teſtament. *I woulde that ye all ſpake ſtraunge languages, but rather that ye propheſied,* And agayne, *We know in part, and wee prophecy in part.* Nowe, that heere it is ſo to bee taken in that ſignification, appeareth: firſt, in that hee reteineth it among the ordinary gifts: ſecondly, in that hee tieth and limitteth it, to bee moderated and ruled by the proportion of faith: Thirdly, in that he cõmandeth the prophet to abide in that calling: Fourthly, in that immediatly after, he diuideth it into the office of the Doctor and Paſtor: all which, cannot agree with the giftes of foretelling things to come. For that is not ordinarye, not alwayes limitted, not alwayes to bee retayned, neyther is it common to the Doctour and the Paſtour, therefore it muſt needes bee thus expounded in this place, as wee haue ſayde: ſo that the meaning is: hee vvhome God hathe called ſincerely

1. Cor. 14. 5.

cerelye to interpret his worde, to the profite of his people, let him abide in that function. For albeit, that worde is wantinge in the Greeke Text, yet eyther that, or ſome other of the like force, muſt neceſſarilye bee vnderſtoode, as the Greeke Scholiaſt and other writers doe well note. But what is ment heere by, *The proportion of Fayth?* To omit the opinions of men, I take it to be the ſame which the Apoſtle before named, *the meaſure of Fayth*: and the meaning to bee, as if he ſhoulde ſay: he that is lawfully called by the Churche, truely and purely to expound the Scriptures, to the edification of the hearer, let him abide therein, according to the proportion or meaſure of his gifts, which are giuen him to occupy and exerciſe in Fayth: for God hath giuen to ſome more, to ſome leſſe: yea, and ſometimes bleſſeth him that hath leſſe, more than him that hath more. Therefore euerye man being called, muſt abide therin, and occupy his proper talent and gift, with all diligence

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and faith, to the edification of his own flocke. Whereby we may plainely ſee, what a prophet is. A prophet is a member or miniſter of the worde of God, which abydeth in the true and ſincere interpretation thereof, to the edification of his owne peculier flocke. So Paule chargeth the biſhops at *Epheſus*, to do Act. 20. The word tranſlated office, ſignifieth here all other ordinarie functions, beſides the paſtour and doctour. In deed it is ſometimes taken in ſcripture, generally for all eccleſiaſticall functions, and ſometime applyed to the ciuill magiſtrate: but that it is not ſo taken here, it is manifeſt, by the diſiunctiue propoſition, either of whoſe parts, cannot by any rule of reaſon comprehend both. Wherefore as the prophete hathe to handle the word, ſo the officer hath to handle not it, but other neceſſary duties, wherein he muſt alſo continue with diligence and fidelitie.

Let vs proceed to the ſeuerall braunches. *Or hee that teacheth on teaching.* Theſe wordes as they ſhew the office

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of the doctor, wherin he muſt be con-
tinually occupyed, not breaking in vp-
pon any other ciuill or eccleſiaſticall
calling. So they may teach vs together
what a true Doctour and teacher is,
how to define and diſtinguiſhe him,
from all other miniſters in the church.
A Doctour or teacher is a prophet,
which truely, ſoundly, and reuerently
expounding the Canonical ſcriptures,
continueth in teaching true doctrine
vnto his owne people, for the eſtably-
ſhing of their mindes in the truth. If
any doubt of the truth hereof, he may
as well doubt of the ſcriptures them-
ſelues, out of the which euerye part
hereof is drawne. For the Apoſtle here
calleth the Doctour a prophet: that
he muſt interpret the Canonical ſcrip-
tures, appeareth. Firſt by the fourth of
the 1. of *Pet. Let him that ſpeaketh, ſpeake
as the wordes of God*: Secondly, becauſe
who knoweth not that the ſcriptures
are giuen of the holy ghoſt, & are ſuf-
ficient to teach all truth, and that the
Church is buylt vppon this doctrine?
Laſtly, Chriſte ſendeth vs to the ſcrip-

tures which witneſſe of him, and teacheth by them the truth, & confuteth errors: therfore he muſt onely expoũd the canonicall ſcriptures, not the Apocripha, or any mans writinges. For the Lord will haue nothing brought into his holye aſſemblye, but that which he hath appoynted. And therefore albeit there were great corruption in the ſynagogues of the *Iewes*, yet the hiſtories of the *Acts* of the Apoſtles declare, that nothing was reade and expounded in them, but the law and the prophetes, not ſo much as the *Caldye* paraphraſt. For as the prophets might not in calling the people togeather, blowe anye trũpets, but thoſe which were made & ſet apart for that purpoſe, by the commandement of God. *Numb.* 10.2.8. So ought not the miniſters of God to expound or read openly in the congregation any writings, but onely the canonicall ſcriptures, which the Lord hath ſet aparte and ſanctified for that vſe. That he muſt do it properly, purely, & reuerentlye, appeareth by *Peter* before cited, he muſt ſpeak as the words

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of God. *Paule* teſtifieth that he ſpake as concerning Chriſte, as of ſinceretie, as of God, as in the ſight and preſence of God. 2. *Cor.* 2. 17. That he muſt be diligent and continue in teaching, the generall lawe prooueth it. Laſt of all, that he muſt do it to his owne people, the word it ſelfe prooueth: For there is a neceſſarye relation betweene the teacher and the learner, the Doctor & the diſciple. How can he teach except he haue diſciples? howcan thoſe be his diſciples, which do neither heare him, nor learne of him. The reaſon why he muſt do it diligently, to plant and eſtabliſh his diſciples mindes in the truth, is becauſe we are very dull to conceiue and learne: and althogh lecture be vpō lecture, doctrine vpon doctrine, here a little and there a little, yet we ſhall remaine ignorant, and proceed ſlowly, if the truth be not ſoundly beaten into our heades. Againe, becauſe by this means the paſtor ſhal haue more time in exhorting & applying his exhortation to the preſent neceſsity of his people. But if any ſay, is this al to teach the

truth to his people by expounding the ſcriptures? muſt he not alſo confute errours, and ſtoppe the mouth of the aduerſary? No doubt he muſt. But we muſte acknowledge here the wyſedome of the holy Ghoſt, which meaneth here, by teaching the trueth, the confutation alſo of errour, for the rule of truth is alſo the rule of falſhoode: For as light expelleth darkneſſe, ſo truth falſhood, and who is better able to confute errours, then he that knoweth the true meaning of the worde. Thus you ſee what a true teacher is, and wherein his whole function conſiſteth. There remayneth nothing but to giue him his ſchollers, and to ſet him on worke: for as the Doctor muſt continue in true, ſound, and pure doctrine: ſo his ſchollers muſt ſearch diligently, according to the example of the noble men in the *Acts* 17. Whether his doctrine be true or not. Whether it be ſoundly and purely gathered out of the worde or not. As he is reuerently to handle the worde, ſo they muſt reuerently receiue it, as from the

mouth

mouth of God.

The next braunch or ſpeciall, which Chriſt hath giuen to his Church, is the giftes of exhortation, elſe where called the paſtour, who as the teacher is occupyed about the reaſonable parte of the minde, therin to plant true knowledge and ſound doctrine: ſo he is occupied about that part, wherein the affections haue their abode, to bring the heart and will to continuall obedience of the truth, which is ſo much more neceſſary then the other, by how much the lord is more delighted with obedience, then with naked and bare knowledge. The deſcription of the paſtour and his office, briefely becauſe time paſſeth, is this. A paſtour is a prophet, that vpon ſound doctrin grounded vpon the ſincere interpretation of the ſcripture, continueth in exhortation wiſely applyed to the preſent vſe, neceſsitie, and edification of his people, and in the adminiſtration of the ſacramentes: all the partes whereof may appeare in this ſort. Doctrine is the grounde, euery exhortation not

builded thereon, is fruitleſſe & weake, and vaniſheth away as ſmooke in the winde, though it bee zealous yet it is blind and without knowledge. As the ſcriptures are able to inſtruct the doctor with all knowledge in teaching, ſo the paſtour in exhorting and improouing and correcting. It is certaine that obedience is the ende of exhortation, and that fayth is the mother of obedience, and that fayth leaneth only vpon the word. Rom. 10. Hebrues. 11. 4. 7. 8 17. 27. 28. Moreouer the Stewarde of the lords houſe muſt be not only faith full. Luk. 12. 41. but alſo wyſe to giue his ſeruants their portion in due time. The Lordes children are not all of one age and ſtrength, and therefore their ſpirituall father muſt feede ſome with milke, and ſome with ſtronger meate, according to their ſeuerall neceſsitie. The diuider of the worde muſte cut it aright. 2. Timothie. 2. 15. The paſtour beeing a learned Scribe, is like the wyſe houſholder which hath filled and furniſhed al his treaſure houſes with al ſtoore new and old, exhortation muſt

be

be applyed to all eſtates high and low, riche and poore, bonde and free, learned and vnlearned: the paſtour muſt not onely leade his ſheepe into pleaſant and holeſome paſtours, but alſo to heale the ſicke, to bring home the ſtrayes to ſtrengthen the weake, Ezechiel. 34. 4: that all theſe duties are to be donne continuallye in his proper place wherevnto the Lord hath called him, it is manifeſt by the reaſon before vſed. Where ſhould the ſhepheard be occupied but where his ſheepe are? where ſhold the watchman watch but where his citie & towne is? the ſpirituall enemies of our ſoul are many, ſtrõg, mighty, malitious, vigilant, ſubtill, and full of deccipt, the ſheepe of the great paſture, few, weake, feeble, ſimple, dull, vnwiſe, therefore their keeper and defender had need alwayes to be among them, to know their wayes, to ſee their goinge out, and their comming in, that he may the better going before them, in all ſounde doctrine and Godlineſſe, keepe them to Chriſt and defende them from their enemies, he muſt

muſt harken vnto the voyce of Chriſt, *Feed, feed, feed.* He muſt be inſtant in ſeaſon and out of ſeaſon, and therefore continuallye abyde with his flocke: which to doe, as it is a moſt profitable duetie both for the paſtour and the flocke: ſo to leaue the flocke as many doe, and feede and watch where they haue no flock, is moſt hurtful to both: and therefore all ſuch rouing paſtors, are by cordes to be tyed to their owne people. As before, teaching contayned the whole duty of the doctor: ſo here exhorting by a figure, ſignifieth all the dueties of the Paſtour. For he exhorteth the weake ones to take comfort by the ſweete mercies and promiſes of God: the good he exhorteth to proceed, partly by the feare of gods iudgmentes, and partly by the loue of his mercies. The wicked he exhorteth to repentaunce by laying before them, the eternall and ſeuere iudgementes and curſes of God, and the multitude and greatneſſe of their ſinnes. So that thoſe are but meanes to whet his exhortation, that it may pearce and enter

ter in, euen to the diuiding of the ſoule and the ſpirite.

Now I beſeech you conſider, firſt the wyſedome and mercy of God, in prouiding for the people. Mans ſoul hath two partes, reaſon or the minde, the heart or the affection. By the fal of *Adam*, there is in the minde darkeneſſe and ignoraunce of the will of God, in the heart there is nothing but rebellion and enemity againſt him, ſo that the ſcripture hath iudged vs to be by nature the Children of darkneſſe, and the ſonnes of rebellion. Now, the lord in wiſedome and mercy hath giuen to his Church, remedies to cure theſe diſeaſes. Firſt a doctour, who by heauenlie wiſedom in interpreting the word, is able (the ſpirite working by his miniſtery) to tranſlate vs from the kingdome of darkneſſe, to the kingdom of light and knowledge: then the paſtor, whome he hath ordayned to ſubdue and tame the rebellious motions of our heartes, and make them obedient to the will and truth of God. O the vnſpeakable wiſedom and mercies of God,

God, who to caſte downe the ſtrong holds of ignorance & rebellion, which by nature poſſeſſed our ſoules, hath giuen the miniſteries of the paſtour, and doctor, which being giuen of the king of kinges, and prince of princes, in the day of his coronation, when he led his enemies in triumph, to ſhew the glory of his kingdom, & his princely power, can neither be thought to be ſmall, neither lightly regarded without great diſhonour vnto the giuer, who hath not left vs deſtitute, as we ſee, of anye gift neceſſary for our ſoules health.

He that diſtributeth in diſtributing with ſimplicitie. From the miniſters of the worde, he commeth to other officers, which haue charge either of a part of the congregation, as Deacons and attenders vpon the ſicke, or of the whole as Elders, ſhewing that theſe as they are diuers giftes from the other, ſo they are very neceſſarye in their place and roome. The firſt is the Deacon called here the diſtributer, wherby appeareth his office and function what it is: for a Deacon is an officer which cō-

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tinueth in distributing the commonli-
beralitie of the Church, according to
the necessitie of al the poore members
therof. The first part is plaine in this
text, that hee is a distributer of the
Church goodes, appeareth in the 4. of
the Acts & 6. where many brought the
price of their landes and houses which
they had sould, and layde the mony at
the Apostles feete, to be distributed to
euery man as he had need. Now the A
postles that they might the better at-
tende vnto preaching & praying, were
vpō necessary causes faine to giue ouer
this charge vnto other called deacons,
whō the church elected, as it is in Acts
6. Therfore this is the Deacons office,
herein he must be occupied, to marke
the necessity of the pore, & according
ly to distribute. Whervpō that follow-
eth, that he must know therefore their
estate, their wealth, their charges, their
custom of spēding, whether it be much
or little, or moderate, their trade of
life, whether they be painfull or negli-
gēt therin: that he may distribute with
knowledge, wisdō, iustice, fidelity, sim-
plicity,

plicitie and without reſpect of perſons. All men cannot doe this, and it is neceſſary that ſome ſhoulde doe it: Therefore leaſt the children of GOD ſhoulde in beſtowing their liberalitie and almes behaue them ſelues diſorderedly, ſpilling where they ought to ſpare, and holding backe their handes where they ought to beſtow: it pleaſed our mercifull father, to eaſe a great many, & to lay the burden vpon a few faythfull wiſe men, full of the holye Ghoſt, that all thinges in the Church might be done orderly and vprightly in the ſight of God. Thus we ſee the neceſsitie of theſe officers, by whoſe labour and Godly care, the ſicke, the ſtraungers or other ſaintes, vnable to earne their owne liuings by the ſweat of their browes, might be honeſtly mayntained by the liberality & bountifulneſſe of their brethren, vnto whō God hath giuen aboundaunce for the ſupply of their want, in ſuch ſort that there ſhould be, as it was foretolde by the prophete, and to be ſeene in the primitiue Church no begger in *Iſrael*.

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He that ruleth with diligence. By the ruler he meaneth al thoſe that gouerned the Church, wherof ſome labour both in worde and gouernement, as the Paſtours and Doctors, ſome onely in gouernment, as the Elders called by the common name, as *Paule* in the 1. Tim. 5.17. Theſe Elders are church officers or cenſors of maners, who by correcting and admoniſhing the vnruly, and incouraging the good, preuented offences, and continued in ruling & gouerning the church which depended vpon them. Their office was chiefly in aſsiſting the Paſtours and Doctors: in admoniſhing the vnruly ſeuerally: by comforting the feeble minded: by preuenting of offences, which otherwiſe might ariſe: in ſuſpending the vnworthy from the ſacraments, in excommunicating of the obſtinate, in abſoluing the repentant, in ordayning and remouing Church officers: finallye, in handling and deciding all ſuch matters and controuerſies in doctrine or maners, as belong and appertayne to eccleſiaſticall gouernment: the proofe of

of all which perticular duties I cannot for lacke of time ſtande vppon, onely I will quote the places of ſcripture. Mathew the 22. chapiter, the 25. and 24. verſes. Mathew 18. chapiter & the 17. verſe. 1. Timothie the 4. chapiter and the 14. verſe. Act. the 15. chapiter 6. and 22. verſes. Act. the 16. Cha. and the 4. ver. Act. the 21. 18. and 20. ver. 2. And therefore theſe beeing ſet ouer vs in matters pertayning to God, we muſte acknowledge and obeye them, with ſingular loue and reuerence, becauſe they watch for our ſouls. 1. Theſ. 5. I haue much to ſaye of the office and neceſsitie of theſe offices, howe needful they are for the ſuppreſſing of errours, ſchiſmes, ſects, and hereſies: for the bridling of the luſt and pryde of lyfe, for the correcting of the vnruly, and the preferring of the worthie, and in all wiſedome, grauitie, and vprightneſſe, as lightes to ſhine vntō the Church, that they may the clearer ſee, how to walke in the wayes of the iuſt. But a long treatiſe is ſcarcely ſufficient for this diſcourſe, and my time is almoſt

moſt ſpent: I can not ſtande here to ſhew the difference betweene all theſe offices, certayne it is, that they are diuers gyftes, and diſtinguiſhed one from an other. Let men beware how they confounde thoſe thinges which God hath diſtinguiſhed. For the Elder and Deacon (becauſe that will more plainely ſhew their offices) they differ thus: the Deacon he is occupyed only about the poore, the Elder about all: the Deacon diſtributeth, the Elder admoniſheth: the Deacon obſerueth the pouertie of the Saintes in bodilye thinges: the Elder noteth maners, & conuerſation: the Deacon ſearcheth how the Church goods receiued are ſpent: the Elder noteth how euery one laboureth in his owne calling. Whereby it commeth to paſſe, that as the Deacons can make true report to the church of the ſtate of the poore, ſo the Elders of the ſtate of all. By which wiſe gouernment, it would in part come to paſſe, which the Prophetes foretell, that the polluted ſhould haue no paſſage into the church, that no noyſome beaſt

beaſt ſhoulde be founde there, that the redeemed of the Lorde maye walke in peace. Finally, the Deacons take heed, that no idle perſon bee nouriſhed in the company of the poore: the Elders care is, to ſee that no vncleane perſon remayne in the boſome of the church, whereof redoundeth no ſmal commoditie, both to the church & common wealth.

The laſt gift is, the *Shewing of mercie with cheareſulneſſe.* This was the proper office of thoſe, which beeing relieued by the church, were appointed to loke vnto the poore which were weake and ſicke, and the poore ſtraunger. So that a ſhewer of mercy is he, or rather ſhee, (for the companies of ſuch as executed this duetie conſiſted eſpecially of widowes) which by the gouernours of the church and conſent of the people, was appointed to helpe the poore impotent, and poore ſtraungers, in thoſe dueties wherein they coulde not well helpe them ſelues, hauing neyther friendes nor kinsfolke to helpe them. A very neceſſarye function, eſpeciallye

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in time of perſecution, or greeuous ſickneſſe, when the Churche hath manye impotente perſons, in which time ſuch order is to be taken, that none of the members of Chriſt, for whom hee hath ſhedde his precious bloud, periſh for lacke of looking vnto, nor want any attending which they maye haue, and it is meete they ſhould. Theſe miniſters of the poore, and their age, qualities, office, and conditions, are declared of *Paule* in the 1. Tim. 5. by the diligent, continuall and cheerefull perfourmance of thoſe offices. Theſe whome the Lorde ſeemeth to haue a ſpeciall and ſingular care of, namely the widowes and fatherleſſe, and all impotent perſons, ſhould be moſt charitably and Godly prouided for, the want of theſe officers and mercifull companies, is the cauſe of the death, and periſhing of many a poore fatherleſſe childe, impotent perſons, and ſicke ones; who are readye often, euen to dye in the ſtreets, as I my ſelfe haue ſeene and hearde crediblye reported, as to my griefe, ſo to the great infamy

of all Christian professors of the gospell: a matter therefore of those that be in authority to be looked vnto. I graunt there be many good lawes and statutes enacted for the prouision of the poore, but wee see by experience that the Lord will not blesse and giue good successe there vnto. For (notwithstãding these statutes) we haue swarms of beggers pore and impotent, till we haue by authority established in euery congregation, these eternall decrees of Christe, touching the gouernment of his Church. For the want of this gouernment, as I am perswaded, and doe take in hande to prooue, is the cheefe and principall cause of all the euilles that are perpetuallye in oure Church. For if it bee demaunded, why there is in the Lande such grosse ignoraunce of God? the aunswere is at hande, wee wante Doctoures and teachers. Whence come such swarmes of Athiestes, Idolaters, Papistes, erronious and hereticall sectaries, of the Family of Loue and such like? there are no doctors to teach, nor pastors to exhort.

exhort. How commeth it to paſſe that in a Chriſtian church, profeſsing newneſſe of life, and the doctrine of regeneration, there ſhoulde bee ſuch a huge maſſe of olde and ſtinkinge workes, of coniuring, witchcraft, ſorcerie, charming, blaſpheming the holie name of GOD, ſwearing and forſwearing, prophaning of the Lords Sabbothes, diſobedience to ſuperioures, contempt of inferioures: murther, Manſlaughter, robberies, adulterye, Fornication, couenaunt-breakers, falſewitneſſe bearing, liars with all other kindes of vnmercifull dealing one with another? Is not the cauſe euident? wee lacke Elders and Gouernoures of euerye congregation to admoniſh, correct, ſuſpende and excommunicate ſuch noyſome, hurtfull, and monſtruous beaſtes, out of the houſe of GOD, without reſpect of perſons. Why haue wee ſo many poore, ſo many feeble, and weak ready to dye amongeſt vs? wee want Deacons and mercifull men, which ſhould faythfully diſtribute to the neceſsity

ceſsitie of the ſaints, and willingly and cheerefully attende vppon the impotent, which are vnable to helpe themſelues. O what fruit might be reaped by theſe ſeuerall vocations, if they were ſet vp, and eſtabliſhed in euerye congregation! Without all controuerſie the benefites that would redounde to vs, and this lande hereby are innumerable, no tonge can expreſſe them. For hereby her gratious maieſtie and her honourable counſel, might truely knowe within a ſhort time by name, who and how many enemies there are (a very few ſubtle hipocrits excepted) to religion, and the common wealth. How manye obſtinate, malitious, and traiterous Papiſtes? how manye Anabaptiſtes, Libertines, of the famile of loue? How many Atheiſts? How many vnruly and inordinate walkers which then might be puniſhed according to their faults: wheras now Archby. biſh. Archd. Deanes, Commiſ. Officials hauing (contrary to the worde of God) pulled the raines of gouernment from the Elders, ruine and deſtruction is feared,

feared, but not auoyded. Not one enemy of an hundreth is known of the greater part, and yet there be moe secreat enemies, then the wiſeſt & moſt prouident can thinke of. Hereby all the ſecreat and miſchieuous deuiſes againſt her maieſties perſon, religion, and the whole ſtate, might eaſilye bee tried and ſearched out, by the diligent and wiſe ſearch of the Elders in euery Church: whereas now, did not the Lorde ſometimes moſt wonderfullye, for the ſingular care he hath ouer her counſell, bring them to light, we ſhold haue beene often eare now, ſwallowed vp by theſe ſeereate vnderminings of the common peace and ſtate. Hereby we ſhoulde knowe certainely, who be thoſe that ſo prodigallye mayntaine ſuch as haue beene blouddy butchers and murtherers of Gods people, remayning as yet enemyes to the Goſpell, and falſe hearted to her maieſtie: where as now ſome of them haue ſecurely boaſted (as I am able to iuſtifie) iudge you of the reſte, that they haue had greater reuenewes, beeing priſoners

ners in the Tower, then when they were abbotes in the lande, and yet no man knoweth howe they come by them, nor of whom they receiue thē: how much then thinke you is all that is beſtowed this way in one year, you maye geſſe by this annuall receipt of one man.

Hereby might eaſily in time be preuented al ſecret conſpiracies: for what ſoeuer conſpiracie were begun in any towne or citie, would eaſily in the beginning, long before the flame therof, be eſpied of ſuch wiſe and graue men, as now in ſome congregations may, & after teaching and exhorting, might in many moe be appoynted, and either by eccleſiaſticall cenſure, or ciuill correction of the magiſtrate be altogether quenched: ſo that our gracious prince, her honorable counſel, and the whole lande, might liue in much more ſafetie and ſecuritie, then now they do, & haue greater aſſuraunce of the mercifull protection of the almightie, then now they haue. Hereby all godly lawes eccleſiaſticall and ciuill, ſhoulde eyther

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vniuerſally be kept of all, or elſe the breakers come vnder ſuch ciuill and Eccleſiaſticall puniſhmentes as they ſhould deſerue, which were a ſingular meane to breed in the heartes of the ſubiectes, a pure feare & loue to their prince and magiſtrates. Whereas now good lawes are tranſgreſſed and no man accuſed, the Lorde is not truelye worſhipped, the prince not in vnfained ſimplicitie reuerenced, nor with good will from the heart beloued. Finally, hereby the Paſtours and Doctours ſhoulde, hauing a true relation from their ſeniours, touching the eſtate of their flocke, be much more fruitfully occupyed in teaching and exhorting: for they might with all knowledge & wiſedome, deliuer vnto euery one that which were moſt fit to drawe him to God, and his eternall ſaluation. Seeing therefore, that the eſtabliſhing of this gracious gouernement of GOD, will banniſhe and chaſe awaye all noyſome beaſtes out of the Lordes vineyearde: ſeeing it will be ſuch a ſingular meane to preſerue and mainetaine

the peace and ſecuritie of the common wealth, and all eſtates therein. Finally, ſeeing it maketh verye much both for religion and Godly pollicie, and is a moſt deare friend to both, for the loue of your common wealth, and the Church, I beſeech you all to entertaine this Chriſtian gouernement of the church of Chriſt, whereof he himſelfe is the authour, and no man. Two thinges remayne which I purpoſe to determine. Firſt that this gouernement is perpetuall: Secondly, that it is onelye ſufficient, wherein I cannot, for lacke of time be long, and therefore will briefely ſet downe the reaſons of both. For the firſte, I prooue thus.

Firſt this ſpeciall commaundement, touching the practize and exerciſe of theſe gyfts, beſides that it is the commaundement of God, drawne out of the generall lawe: it chargeth al theſe officers to abyde in their offices, *ergo* they are perpetuall.

Secondly, all theſe officers are called here the true members of the bodye

of

of the Church: therefore the Church beeing to endure to the comming of Christ, these also must be of the same continuaunce, except you will saye, that Christ is pleased better with a maymed body, then a perfect one.

Thirdly, *Paule* commaundeth Timothie to keepe this gouernment vnto the comming of Christ. 1. Tim. 6.

Fourthly, all the thinges where about they are occupyed, as the ignoraunces, and errours of the minde, the corruptions of the heart, the vnrulines of men, the pouertie of the saints, and impotencie of the poore, are alwayes to be looked vnto and cared for. Therefore the offices of God appoynted and ordayned for these purposes are perpetuall.

Fifthly, Christ the King and gouernour of his Church, must rule it till the comming of himselfe by his owne offices and laws, *ergo* this is perpetuall.

For the seconde. First we are commaunded here to content our selues with these, and to reste in them, *ergo* these are onely sufficient.

Second-

Secondly, these doe make the man & church of God perfect to euery good worke, as it is in the 4. to the Ephesians and else where, *ergo* these onelye are sufficient.

Thirdly, if these be insufficient: then Christ can not be glorified, as perfect gouernour of his Churche, neither his worde is such, but that something may be added, both which are absurd, therefore they onely are sufficient: if not, who dare adde a member to the body which he made not, neither can doe.

Fourthly, these functions onely are sufficient, which haue all the gyftes needfull for the ministery of the word and sacramentes, or for the gouernement of the Church: But all these functions are sufficient for these endes: therefore onely these are sufficient.

Fifthly, if any erect new ministeries, he muste eyther giue new gyftes, or assure men that they shall haue newe gyftes of GOD: but none can doe thus, therefore these onely are sufficient.

Sixthly

Sixthly, if men may adde, they maye detract: but the ſeconde is falſe, *ergo* the firſt.

Seeing then theſe things are ſo as hath ben ſet forth, out of the word of God, that this is his order to whch al ought to bow their backs euery one keeping his proper place, and none entruding vpon the right & intereſt of an other: ſeeing ſuperfluous thinges ought to bee cut of, and ſuch offices as arefrom Antichriſte, ought to be abandoned: Let vs euerye one in our places, praye to our good God, that hee will pitty this his poore Church, that truth and righteouſneſſe may kiſſe eche other, that his ſcepter may flouriſh, that the ſtiffe necks of the obſtinate, & the yrō ſiniewes of the rebellious may bee bowed & broken: to the ende theſe cōfuſiōs that appear euery wher: this pompuous pride & curſſed ambition, enemy to all ſinceritye, good order, and true religion may ceaſe, and onely the glory and victory of Chriſt, our onely King, Prophet and Prieſt, may bee eſtabliſhed, to whome with the

Father

Father, and the holy ghoſt, three perſons and one eternall God, be all prayſe, glory and honour, now and for euer.

Amen.